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Delafaye

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L E T T E R

T O T H E

Rev. Mr. *DELAFAVE.*



[Price Six-Pence.]



L. M. T. F. R. K.

TO THE

FOR MR. DE. M. T. F. R. K.

Printed by J. M. T. F. R. K.

A
L E T T E R

TO THE

*no
10*

Rev. Mr. *DELAFAÏE*,

In ANSWER to his

S E R M O N,

Lately publish'd, Intitled,

I N O C U L A T I O N

A N

I N D E F E N S I B L E P R A C T I C E.

By *N. BOLAINE*, Surgeon.

Stiff in Opinion, always in the Wrong.

Dryden.

L O N D O N:

Printed for R. BALDWIN, at the *Rose*, in
Pater-noster-Row. 1753.


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A

LETTER, &c.

Reverend Sir,

 **I** **NOCULATION**, as at present in Use among us, is a Practice so conducive to the Preservation and general Welfare of Mankind, that it is a Matter of some Concern to me, to find a Gentleman so *loud* and *impetuous* against it. Noise and Clamour may perhaps *mislead* some few, but whoever shall examine what you have advanced, on the Footing of Reason and Experience, must deem your Arguments weak and inconclusive, and *yourself* a pregnant Instance of the *Prejudice*, complained of in your first Paragraph.

Before we begin the Debate, permit me to shew my Regard for a very useful Body of Men, to whom the World in general has ever allowed some Degree of Learning and

B

Merit.

Merit. You can't be ignorant that I mean the Gentlemen of the Faculty, your Treatment of whom is *splenetic* and *unwarrantable*. To impute the Progress that Inoculation has of late Years made, to a (a) *self-interested* Principle in *them*, is unjust and inhuman: It is supposing they will *voluntarily* and *against clear Conviction* sacrifice the Lives of their Fellow-Creatures; nay, what is yet more, of their dearest Friends, to the *paultry* Consideration of a *trifling* Advantage. Is *such Censure* reconcileable with the Spirit of *Christianity*? With the Character you sustain, of a (b) *Preacher of the Gospel*? Or with even the Candor and Impartiality of a *Gentleman*? Might I not with equal *Propriety*, and indeed, with equal *Christianity*, affirm, that you are *under Terrors* lest Inoculation should prevail, and deprive you of the *Pleasure* of *strutting* so frequently in the *pompous Honours* of a *Funeral*? When *Diana's Shrine* was in danger, *Demetrius* clamour'd.

But this Practice has not flourish'd merely from the Writings and Efforts of Physical Gentlemen, but has receiv'd Countenance from several able and worthy Divines; and in particular, from one †, a present Father and high Ornament of the Church: But this you call an (c) *ill-judged* Countenance, so

(a) Page 5.
Worcester.

(b) P. 5.
(c) P. 5.

† Dr. Maddox Bishop of

that where you cannot attack the *Principle*, you fall foul on the *Capacity*, and in effect, *very candidly* call every Man who differs from you in Opinion, either *Knave* or *Fool*.

You have farther been pleased to *stigmatize* Inoculation with the *scandalous* Title of *(d) unsocial Quackery*; but, I flatter myself, when we have given a *(e) fair* Representation (which you have *not* done) of the Benefits attending it, the Tables will be turned upon you, and *yourself* found the greatest *Quack*, and by far the most *unsocial*.

Never, I believe, did any Man enter on a Subject with such *presumptive Arrogance* and *Self-Importance*. You *boldly* set at Nought, and bid Defiance to what, in all Disputes, has ever been held in high Esteem, *(f)* the Experience of Ages, and the Opinions and Practice of Men of the most *approved Abilities*. This cannot be *Wisdom*, but may be *Policy*: Since, were these Authorities admitted in the present Debate, your Harangue could be to no purpose, and your favourite Doctrine must perish, even in its Birth. Surely, Sir, this *Reviling* of *Authorities*, and *evil-speaking* of *Dignities*, gives us Reason to promise ourselves much from

(d) Page. 13.

(e) P. 5.

(f) P. 5.

your Performance ; but alas ! How little have you answer'd these Expectations ?

That (g) *seriously* to maintain the Lawfulness of *doing Evil, that Good may come*, is the Mark of a *depraved* Mind, I do not deny ; and that the Precept, (h) *not to follow a Multitude to do Evil*, is indisputably right, I readily acknowledge ; but, as you have *learnedly* informed us, that (i) *Contradictions* are not to pass for *Verities*, so neither shall I allow of *Affirmations* as *Proofs* ; and unless you can better demonstrate Inoculation to be *really doing Evil*, both your Text and Quotation are utterly *inapplicable*. But to our Subject : (k) Inoculation you tell us, seems *not reconcileable with sundry very weighty Considerations that relate to the Deity*.

That God is the (l) Creator and Governor of the World is true ; that he is infinite in Wisdom and Goodness, as well as his other Attributes, is equally true ; and that we, as Creatures, should (m) resign ourselves, with all Humility, to his certain and better Care, is no less true than either : But if this is to be literally understood, and applied to the Point before us, it proves too much, and may with equal Reason be brought as an Argument against all Medicines in general. To what Purpose, accord-

(g) Page 3. (h) P. 5. (i) P. 10. (k) P. 6.
(l) P. 6. (m) P. 7.

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ing to your *Manner of Reasoning*, will it be, to call in the Assistance of Man in any Disease whatever? Nay, it must be highly *impious*, as distrusting the Superintendence of Providence. This Doctrine manifestly tends to discourage and set aside all Human Industry, and cannot therefore be reconcileable with our *Reason* or *Duty*. The Divine Being hath been graciously pleased to indulge Man with *Light from within*, and *Assistance from without*: He hath endowed our Minds with the extensive Faculties of Reason: He hath made every Field not only to yield its Increase for the *immediate Means* of Health and Life, but to abound with innumerable Helps to *restore* them when *impaired*, and *preserve* them when *endanger'd*. Void then of all Reason as well as Religion must that Man be, who can suppose that a Being of infinite Goodness has given us the *Knowledge*, and at the same time forbid the *Use* of these Preservatives. This is to tax the Almighty with *Cruelty*, in enlightening our Understandings, *only* to make our Miseries the greater. Let us not therefore affront the Compassion of God, by an inactive Indolence, nor employ these *divine Faculties*, merely to *amuse* and *entertain*, but rather let us turn them to what is the most noble, if not the only Design of them, the Benefit
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of Mankind. This will be (n) *using and rightly using our Abilities*: This will be employing our *best Endeavours to render our Practice conformable to our Discoveries*: This will be recommending ourselves to the *Divine Wisdom and Goodness, in being careful to give all his Dispensations their intended Effect, by every kind of suitable Improvement.*

But it may perhaps be urged, there is a wide Difference between making Use of Means to remove a Disorder from a Body already distemper'd, and bringing on a Disease purposely and with Design on a Person before in Health; that allowing the one to be right, the other is utterly unlawful. Let us therefore examine this Matter a little deeper. No one, I apprehend, ever scrupled, *in Point of Conscience*, making Use of Bleeding, Purging or Vomiting, in a Time of general Contagion, when such Expedients came properly recommended to lessen the Malignity of the then reigning Disease: Various however have been the Disorders resulting from each of these Operations, and the Consequences of them sometimes fatal. Here then is a Case parallel to that of Inoculation, a Case, which, tho' sometimes attended with Ills, no reasonable Man will, I presume, deem unlawful. It is only chusing

a *small Evil* in order to avoid a *greater*; and so far is it in my Opinion from deserving Censure, that I can't help looking on it as a Duty we owe ourselves, by that *grand Law of Nature*, the *Law of Self-Preservation*. It has been before observed, that God gave Man Reason, and *that* undoubtedly for his *Guidance* and *Direction*. Supposing then his Reason tells him that Inoculation is a useful and eligible Expedient, and he, agreeably to the Law of his own Nature, suffers himself to be led by it, can he in any sense be said to *withdraw* himself from the (o) *Tuition of God*; to *thwart* the *Divine Intentions*? or to *wrest* himself out of the *Hands of his great Creator*? Such Conduct is far from being *irreligious* (p), *injurious to the Deity*, or *destructive of Morality*, and the taking of Bark, in order to cure an Ague, may as well be construed as favouring of (q) *Atheism*.

But, apprehensive of the Insufficiency of your Arguments to retard the Advancement of Inoculation consider'd in a *religious View*, you venture to attack it in a *Physical* one; but here, Sir, you are acting out of your Sphere; and happy indeed is it for Mankind, that Phyfic is not your Profession, for a Head so entirely *wrong-turn'd* could be qualified *only* to do Mischief. You set out by asking such Questions, as when

(o) Page 8.

(p) P. 8.

(q) P. 9.

fairly and truly answered, must tend to destroy the Point you would establish.

The first is, whether (r) *the self-same Particles that at one Time tend to raise a Ferment destructive to the Bodily System, are at another endowed with a Power of moderating that Ferment and preventing its Malignity?* No one besides yourself ever dreamt they were. But give me Leave to let you into a Secret: The Gentlemen concerned in Inoculation do not convey the Variolous Matter into the Blood of the Diseased, or, of those already under a *Ferment*, in order to *allay that Ferment*, but into the Blood of the Healthy, in order to *raise a Ferment*: If therefore it had *that Faculty*, it would not answer their Purpose; it is enough for them, and justifies their Practice, if it brings on a Fever more benign and less inflammatory, than is common in the natural Way; and *Fevers*, or, if you will, *Ferments* differ as much in Degree, as does your Capacity from that of the Generality of your Brethren. But farther, I shall expect you at once to give up your Question, when I beg you to consider that the Particles in the different Ways of Infection are not the *self-same*, nor the Bodily System in the *self-same* Circumstances.

As to the Infection, every Physician who superintends, every Surgeon who operates,

every Patient, if an Adult, or Relation or Friend, if a Child, are industriously careful to be satisfied that the Matter used is taken from a favourable Kind of Small-Pox, which will most probably produce a Disease in the Inoculated Body like to that from whence it was taken.

But Inoculation recommends itself still more forcibly to our Acceptance, from a Consideration of that sound and healthy State which the Body is brought into by a previous Preparation. The Person to be inoculated is always enjoined, for some time before the Operation, to observe a regular, temperate Manner of Living: His Food is light and easy of Digestion, the Consequence of which is, that the Blood is constantly furnished with a sweet and balsamic Chyle; nor is this all, for, in order to gain this desirable End, Medicine comes in to the Aid of Diet, and what is deficient in the *one*, is amply supplied by the *other*.

Your next Question is, whether (*s*) the *Particles*, (to wit, the variolous) *when unmixed but with the free Air, are more virulent and noxious, than when conveyed united with many others of like pernicious Nature and Tendency?* This is begging the Question, and taking that for granted which ought first to be proved,—*that the Seeds of other*

Diseases may be conveyed into the Blood with those of the Small-Pox. That the Matter of a variolous Pustle is *simple* and *uncompounded* seems highly reasonable from Analogy with other Infections. The Venereal Virus, Pestilence, Measles, and every other infectious Distemper, is constantly observed to produce Matter and Symptoms peculiar to itself; nor is it probable, that the Seeds of different Diseases, which must be as different in their Natures, as the Diseases are in Appearance, can unite together. Nor can we suppose, that the Disposition of the Body, shall be at one and the same time fitted to give Encouragement to, or produce Effects from Causes which are in their very Natures so *opposite*. If the Case was otherwise, why have we not Proofs? Surely these must be easy to find; for, if the Matter contained the Seeds of two different Distempers, and the Body was infected by both, these different Distempers must be produced; and, as their Appearances would be so widely unlike, they could not possibly be mistaken. But that this is ever the Case, Physicians and Surgeons of the greatest Eminence and Candor, and particularly those who have been most engaged in, and conversant with this Practice, absolutely deny.

Your last Enquiry relates to the Operation itself, whether (t) *the bare Act of In-*

sertion alters the Property or the Efficacy, either of the Infection or of the Inflammable Matter? — That Receiving the Small-Pox by Insertion may be vastly preferable to that of Inspiration, seems highly probable, from an Experiment made by the learned and judicious Dr. *Mead*. Inoculation, appearing with such well-grounded Promises of preserving the Lives of Mankind, recommended itself to the Royal Patronage and Protection. The gracious Sovereign, as a Nursing-Father to his People, thought himself under an Obligation to favour and promote it. The Doctor was accordingly commissioned to try it's Success on seven Criminals under Sentence of Death: Out of these he selected one, a Girl of eighteen Years of Age, who appeared to him most likely to have the Disease favourably; her he inoculated in the *Chinese* Manner, by introducing a Pledgit, moistened with Pus, up her Nose; the Consequence of which was, an extreme Pain in the Head, and an acute Fever 'till the Eruption; and through the whole of the Distemper, the Symptoms continued more violent in her, tho' even she, as well as the rest, recovered. This one would at first View expect to be the Case, as the Virus was more immediately conveyed to, and must, of Course, more sensibly affect the Brain. The same Reason-

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ing holds good against the Communication of the Disease by Inspiration, with Regard to the Lungs as well as the Brain.

But there is another great Advantage resulting from Infertion, which, tho' not the *bare Act*, is the *Consequence* of it; I mean the Discharge. The slight Scratches become considerable Wounds, attended thro'out the Distemper, and, for some Time after, with a copious Discharge; which must be supposed to carry off Part of the Variolous Matter, and to abate and keep under the Violence of the Fever.

Thus, Sir, have I endeavoured to set you right in these Particulars; tho' it is more than you had Reason to expect, as your Questions do not seem proposed with a Desire of Information, but rather offered as *Queries*, which you vainly thought *unanswerable*. In these very (u) Respects then, which, you say, constitute the whole of Inoculation, it (x) *does manifestly induce a Change for the better*.

Shall we not be surprized, after these Considerations, to hear you affirm, (y) *That Inoculation secures us against no one Danger we are in the natural Way exposed to; — affords no one real Advantage, that may not be had in the common Management of the Disease, — nay more — that it is subject to many*

(u) Page 10.

(x) P. 10.

(y) P. 20.

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*Inconveniencies and Evils, which, in the regular Course of Things, we are either quite free from, or but slightly affected with? But shall we not be more surprized to find you attempting to prove this by Arguments, which speak so loudly in Favour of the Method you would decry? You tell us, (2) That a great Master of the Medicinal Art attributes the Differences observable in the Disease, and consequently the Dangers to which we are in the Natural Way exposed, to an almost infinite Variety of Constitutional Habits in various Individuals — to the Temperature of Seasons and their Changes — and to Accidents, which befall the Body, between the Time of Catching the Infection, and the Appearance of the Disease. Surely, these are all strong Advocates for Inoculation? For here the Constitutional Impurities are removed or corrected, the Blood and Humours, as before observed, conspire with the favourable Quality of the Infection. And tho' we cannot dive so far into the Habits of Individuals, as to be *always absolutely certain*, yet a Master of the Art of Medicine will acquire such a Degree of *Certainty*, as to form a very good Judgment thereon. — But, as to the Fitness or Unfitness of *Seasons*, to judge of *these* is absolutely in our Power, how much soever the Assertion may make you stare; for the *bare Consideration only**

of the Effects of extreme Heat and Cold, (not to say a Word of any other Quality of the Air) must tell us at what Season we shall be most able to undergo, and less liable to ill Consequences from the Attack of an inflammatory Disorder. — As to the Accidents which happen between the Time of Infection and Appearance of the Disease, the Presumption of Danger can be in no Degree equal. The Person in the natural Way, has probably received the Infection in, or soon after, a Fit of Debauchery, or violent Exercise, as then our Bodies are most likely, as well as most unfit, to admit Contagion: He knows not immediately of his Infection, and consequently guards not against future ill Accidents from it; while the Inoculated Person is carefully secured against all these Hazards. — The Mind too, notwithstanding your Opinion is contrary, will certainly be more calm and easy, and less affected, when it is conscious to itself, that the Body is prepared and the Disease looked for, than when the same Person is seized by Surprise, unprepared and unawares: But this relates to Adults only; Children, as they are not sensible, so are they not fearful of Danger.

It has been urged, and certainly is a singular Benefit of Inoculation, that it furnishes a Cure for those (*a*) *Fears* which

(*a*) Page 20.

render the Lives of many Persons unquiet and unhappy. — That these Apprehensions are every-where to be met with, you do not, as indeed you cannot, deny ; but you will still grope on in the Dark, still shut your Eyes against Conviction, and, when you cannot dispute the Truth of this Argument, attempt to evade its Force, by calling these Fears *immoderate* and *unreasonable*. That ill-grounded Timidity is unjustifiable, I grant : But Apprehensions, with Regard to the present Case, appear in a different Light. To take only one Instance out of Numbers which might be produced : View the Father of five or six small Children, absolutely dependent on *him* for their Subsistence and Education, and, of Course, their Morality, and perhaps eternal Salvation : Will not the Mind of this Man be loaded with Anxiety, when he reflects that He is not so happy as to have passed through a Distemper, which it is almost certain he must, at one Time or other, meet with ; and will not this Anxiety be aggravated by a Consideration that He is at a Time of Life, when this Distemper is much more generally observed to be fatal ? Shall these Paternal Yieldings be called *unnatural* or *unreasonable* ? Or shall the Fears of his affectionate Wife, for a Life so precious and valuable to herself and Family, be deemed *mere Humour* ?

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But there is one Advantage you would reap from these Fears, which, was it as common in Practice, as it is just in Reason, I should think myself an Enemy to Mankind, in proposing any Thing which might contradict so good an End: This is *(b) that, through Fear of this Disease, Men might be induced to greater Sobriety and Regularity of Life.* But, alas! Experience convinces us that the Fact is otherwise; and, for one Instance of an *abstemious* Life from a Dread of the Small-Pox, there are a Thousand, of Death under it from a *luxurious* one.

But, forced from this Argument, you fly to one still more extraordinary, and tell us that *(c) the Artificial Small-Pox is not less severe than the Natural.* — After a Recapitulation of the evident Advantages on the Side of Inoculation, from the Quality of the Infection—the Manner of its Reception—the favourable Circumstance of Discharge from the Incisions—peculiar Fitness of Constitution, both with Regard to Mind and Body—suitable Air and well-adapted Temperature of Season—I say, after a Review of these unquestionable Benefits, not to expect a more favourable Kind from this Method, carries with it Suspensions of *blind Ignorance*, or *avowed Superstition*. But, to see these Ex-

pectations every Day answered, by an infinitely smaller Number of Pustules, and those of incomparably less Malignity,—an Absence of those alarming Symptoms consequent on Affections of those vital Organs, the Brain and Lungs — and an absolute Freedom from, or very small Degree of, that so often fatal, secondary Fever,—to see these peculiar good Effects, and not confess or allow them, is *unjustifiable Prejudice*, and *unmanly Obstinacy*.

But you have ventured to go still farther, and have not only denied the Inoculated Small-Pox to be *less severe* than the Natural, but also (*d*) *less mortal* — That you should contradict in Cases, where *Reason alone* was to determine, is no Matter of wonder, as *that* seems a Talent you are in no *great* Degree possessed of; but when you oppose plain Matters of Fact, nothing can plead against your Condemnation. Calculations made with the greatest Caution and Exactness, by the most ingenious and careful Observers, Men of the strictest Honour and Integrity, have shewn the Difference of Success attending the two Methods to be beyond Comparison or Dispute. The natural Small-Pox is supposed to be destructive of one in seven. This is the Case under favourable Circumstances, when the Matter infecting is benign, the Temperature of the

Air and Season of the Year assisting; but when either of these is unfriendly, the Destruction will be proportionably increased, and when all conspire against us, extremely fatal, insomuch that in some Instances more than a Majority have died. A Gentleman of Credit and Veracity informed me that on the Beginning of the Small-Pox in a certain * City of this Kingdom, no less than twenty of the first twenty-five perished by it. Such too was the Malignity attending, and the Mortification of the Humors so sudden and violent, that they were obliged to bury the dead in twenty-four Hours after their Decease.— *On the other hand*, the highest Calculation, that I have yet seen, of the Loss under Inoculation, makes it but one in sixty — late Accounts from *Feverisham*, two in one hundred and eighty-four, and it is to be observed, that one of the Persons who died there, was an improper Subject for the Operation — while † *others* have proved it to be only one in five hundred,—and Dr. *Le Duc* ‡, a Native of *Constantinople*, acquaints us, that in *Turkey*, out of *many Thousands Inoculated*, not one miscarried, and it is probably to this Operation, that we owe this useful Information, for the Dr. himself underwent the Experiment.

* *Winchester.* † Mr. Serjeant *Ranby*, Mr. Serjeant *Hawkins* and Mr. *Middleton*. ‡ Dr. *Jurin's* Letter to Dr. *Cotesworth*.

But you object (e) that the Calculation of the Disproportion is *unfair*. — That the *Seasons* may be *different*, and that in the *common Manner of Infection*, the *old* as well as the *young*, the *Diseased* as well as the *Healthy* are attacked; whereas in the *other proper Subjects only* are made Choice of to undergo the Operation. — The above † Account, which brings the Loss under Inoculation to one in sixty, takes the Distemper in *these Circumstances*: It was from *New England*, at a Time when the natural Infection was raging with such Fury and Destruction, as induced the Operators not to be so Cautious in the Choice of their Subjects; and the Gentleman who gives it, tells us, That *the Persons inoculated, were young and old, from one Year to seventy, weak and strong*; — But allowing your Objection to have all the Truth and Weight you can desire, it will still be so far from proving what you would wish to prove, that it will turn out evidently in Favour of Inoculation; for if this Method is in *due Time* neglected, we *must* run the *Hazard* of an *improper Season*, and of being a Part of the *Aged or Diseased*, who meet with this Distemper, and then the Chances against us are *so much* increased, that one in three, or *at most* in four, is observed to die in such

(e) Page 25.
 worth.

† Vid. Dr. Jurin's Letter to Dr. Cotes-

Circumstances. How then will you presume to say, That (f) *no Man fares well or ill by Inoculation, that might not have done better without it?*

But still averſe to Confutation, you lay hold on every *Occaſion*, or even *Shadow* of *Cavil*; and when you can no longer diſpute the *good Properties* of Inoculation, you draw forth an Artillery of Objections, from *Inconveniencies* and *Evils* ſuppoſed more peculiar to this, than the natural *Disease*: But on Examination, it will be found as free from Censure on *this Account*, as it was deſerving Encouragement on the *other*.

Your firſt Hint of Inconvenience ariſing from Inoculation, is, the (g) *Certainty* of the *Disease* being communicated that Way. You have here open'd a large Field for *Ridicule*, but I ſhall forbear being *ſevere*, as you are *modest* enough to own, you (h) *expect to be cenſured*. — On the other Hand, you tell us, that it is *uncertain*, (i) whether a Perſon may *ever* be infected in the common Manner — That to go out of Life at an advanced Age, without having fallen into this *Disease*, is impoſſible, as I cannot prove, ſo I will not deny. But Inſtances of this, in populous Places, are on all Hands granted to be ſo few, that it is Madneſs for any Individual to expect it; and I believe they

(f) Page 20.

(i) P. 27.

(g) P. 27.

(h) P. 27.

are fewer than is apprehended, for the Small-Pox is sometimes in Children, so inconsiderable, as even to pass over unnoticed. And as two or three Pustules are in Reality, as much the Small-Pox, as two or three Thousand, so are they as effectual a Preservative against future Infection. And here give me Leave just to mention, that the inoculated Person is perpetually observed to be equally secure with the other, against a Repetition of the Distemper. But to return to our Argument, and even to grant it you in its full force; yet, as the *Pain* and *Hazard* of Inoculation is so little, and as this Person could never have had any *certainty* (*k*) of *clean* escaping, he is sufficiently overpaid by a Delivery from that painful Slavery of Fear and Anxiety, which we have before demonstrated so excruciating and tormenting.

Contradictions now crowd in upon us in almost every Page. You have no sooner *vented* your Objection concerning the *Certainty* of Inoculation, but you forget yourself, and tell us in one and the same Breath, that *this* is a very (*l*) *uncertain* Method. I must take the Liberty of telling you, if such be your way of arguing, there is no disputing a Point with you, as it is impossible to hold in any Noose that *Proteus* who so often changes his Form. *Inoculation*, you

(*k*) Page 27. (*l*) P. 27.

insinuate,

insinuate, *has sometimes failed to produce the Distemper, and the same Person has afterwards had it naturally. This you do not presume to instance, or even affirm, but state it all on the groundless Foundation of Rumor, and tell us, things are thus (m), if Report says true.*

But not to be wanting in Kindness, nor to stand with you, as you say, you will not with us, for (n) little Matters, we will for once admit Report for Evidence; we will, for Argument's sake, grant, that this Method may prove ineffectual, and that the same Person may, after its Failure, have the Disease in the natural Way. Yet, what will all this prove against Inoculation? Has this Person the Natural Distemper in a greater or worse Degree, because he has been before Inoculated? Surely, there is more Reason to expect the contrary, as his former Preparation, has corrected and amended his Constitution, which, as it may have been the Means of preventing many other Disorders, so may it be of great Service to him, whenever he falls into this — What you mean by asserting, *that the (o) Infection, by laying dormant for a Time, has at last proved direful and mortal,* I confess I am at a Loss to understand. In many Parts indeed of your Discourse, to come at your Meaning without a Spirit of Divination is not easy. If

(m) Page 27. (n) P. 27. (o) P. 27.

you

you assert that the Infection may continue in the Blood, without exerting itself, for three, six, or even twelve Months, I know of no such Instance, the History of Physic cannot produce one, and the World will be much obliged to you, when you shall prove that Point.

A farther Objection to this Practice is, *that (p) Patients upon Recovery have been affected with external Boils and Swellings, and internal painful and lingering Disorders.* But are these chargeable on the Inoculated Small-Pox only? The *bare Act* of Insertion surely cannot have brought on this *malevolent* Disposition. I believe, on a fair Examination, we shall find these ill Consequences in a much frequenter and greater Degree, attending the Natural than Artificial Small-Pox; and it is highly reasonable to expect they should, when we trace them to their Source: They are in general to be attributed to a Reflux of Part of the purulent Matter into the Blood, about the decline of the Disease. But as under Inoculation, there is *less* Matter, and *that less Malignant*, to return into the Blood; so must the *Effects of that return* be *less*, and Inoculation, of Course, not so liable to leave ill Consequences.

Another Charge against Inoculation is *(r)* that we may with the variolous Matter,

convey into the Blood *other Diseases, and hereditary Taints, and thereby create a compounded Mischief*: This, we have before shewn, is contrary to Reason, and the Observations of those Persons, in whose Power alone it is to determine the Point. And among these Authorities, permit me to mention one, for whom, I imagine, you profess some Veneration, since you have done him the Honour of quoting him; I mean the learned and ingenious Dr. Mead. But if all this be not sufficient to satisfy your Scruples on this Head, they may easily be removed, if the Operator be only careful to do his Duty; for in Inoculation, we have not only the Power of *choosing* our Infection from a good Subject, but of *refusing* it from a bad one.

But as it is not *impossible* for a Person to die under Inoculation, you now level all your Force against it from a Suspicion of the (s) *Self-Condernnation, Grief and Concern, which must, in such Case, affect the Mind of him, by whose Leave or Direction it was performed*. A more affecting Instance of this, I imagine you cannot wish, than between a Father and Child. Let us therefore suppose, a tender and affectionate Father, solicitous for the Welfare of what he esteems his *present and future* Comfort, from a Desire of fitting him to pass through

Life with *Chearfulness to himself*, and *Benefit to his Neighbours*, with a *Thankfulness to the Divine Goodness for Means appointed*, and an *humble Prayer for a Blessing on the Use of them*, submits his Child, but without Success, to this Operation: Will he not enjoy the cheering Reflection, that the pleadings of Nature and Parental Affection inclined him to the Part he acted, and that Reason, and Observation on its great and general Success, justified him in it? Will not the Consideration of having acted agreeably to that *express Command*, and *never erring Rule of Scripture*, of *doing what in like Circumstances he would wish done unto himself*, greatly alleviate, if not entirely remove his Concern. — But as Instances of Death under Inoculation, do *now and then appear*, so do they in the natural Way, *continually surround us*. Let us then consider the same interesting Circumstance, of a Father lamenting for a Child lost in this Way: — Will he not be tormented with the *sharp Sting of Self-Condernnation*, in not giving his Child all the Chances for Life, which *Prudence suggested*, and *Experience confirmed*? Will he not accuse himself of a *supine Negligence*, in not embracing the kind Means which Providence held out to him? Will not every Day's Sight of the good Effects of Inoculation in his Neighbour's Children, renew all his Disquiet, by bring-

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ing to Remembrance the Loss of his own? Nay, will he not have Reason to think all his Grief *merited*, and that he did not deserve future Comfort from a Being which he took no Pains to render comfortable to itself? — As then the Concern of the *latter*, if not *superior*, is, at least, *equal* to that of the *former*; and as the Instances of Death are, in the natural Small-Pox, so unquestionably more numerous, the Number of unhappy Parents must bear the same Proportion; and Inoculation, *on this Account*, claim a very considerable Preference.

Having answered all your Objections drawn from Evils, imagined peculiar to this Practice, I shall now proceed to consider it, as concerned with our Duty to our Neighbour and ourselves.

Whether Inoculation be *(t)* *consistent with our Obligations to our Fellow-Creatures*, after a Survey of its extensive Benefits, seems a Question not difficult to resolve, but needless to ask. Here once more your own Arguments fly in your Face. You have defined *Man, a Being by the primary Appointment of Nature designed, not for solitary, but social Life; not for the Use and Benefit of himself only, but to add to the Happiness of Society, by the Comforts arising from mutual Intercourse*. Inoculation *(*)* unquestionably tends to answer this great and

glorious End. The Duty we owe our Neighbour, is, *not wilfully to injure him in any Respect*; on the contrary, *we are to do him all the good Offices, our Capacities, Circumstances and Opportunities will allow*. If an Injury should accrue by *Accident*, and *without Design*, after *due Precaution*, and *proper Care taken to prevent it*, this cannot be deemed *faulty*, the *Mind* must concur to make it *criminal*. Where therefore any Mischief is done to another *intentionally*, or *through want of Care*, your Charge holds good, the Person *thus* offending is a *real Delinquent*. But we are not contending for Inoculation under a *careless* Management. Such Measures ought to be taken, and generally may be pursued, as will hinder the spreading of the Contagion. Should the contrary *sometimes* happen, is this Method forthwith to be discarded? No, by no Means, since it is found salutary upon the Whole, and preservative of Millions. By *this* the Life of the Parent is prolonged to the Benefit of the Family; and the Lives of the Children to the Welfare of the Publick: To *this* then the (*) *soft Movements of Humanity* incline, and the whole Tenor of *Gospel Exhortations* direct and encourage us.

A farther Scruple is, whether (u) *Inoculation is agreeable to the Duty we owe ourselves*. But here surely Nature and Pru-

(*) Page 11.

(u) P. 18.

dence cry aloud for our Compliance. For, as every Man is forbid *voluntarily to destroy* his own Life, so is he under an indispensable Obligation to use all lawful Means to *preserve it*: And as he cannot *avoid* Diseases, it is certainly incumbent on him to call forth all his study towards rendering them *less dangerous*. The Small-Pox is a Distemper always raging, every Place is at one Time or other attacked with it, and Business and Families confine Men to these Places. To run therefore the disproportionate Hazard of the Disease *naturally*, or to neglect *Inoculation* 'till such a Time, is Indolence and Imprudence, for the Air and Season may then be unfavourable; we may not be allowed proper Time for Preparation, or we may have received a bad Natural Infection before our Inoculation, and by that Means lose the Benefit of it. So that as to expose ourselves to Danger is a Sin, that Sin must rise in Proportion to the Danger. Surely then, every reasonable Man would chuse to lay hold on this *saving* Method in all its most promising Circumstances. *This is the true Jordan, these are the Waters to which God visibly giveth his Blessing; why then shall we risque the inefficacious or uncertain Streams of (x) Abana and Pharphar?*

But after all, there is one Rule of Scripture, which, you think, discountenances this

Method; viz. (*) *That we are not to do Evil, that Good may come*; but here too you will find yourself mistaken — the true Import and Meaning of the Text must be, that *we should do no real known Evil*. — that no Excuse whatever can justify the Commission of Actions, which the Evidence of our Senses, and the general Attestation of Mankind, must tell us, are in themselves *Criminal*: In Opposition to the horrid Doctrine and Practices of the Church of *Rome*, who, under Pretence of Service to God and Religion, perpetrate the most *unwarrantable* and *barbarous* Crimes. The Apostle can never be supposed to have designed a Prohibition of lawful Endeavours to render our Lives *long, easy* and *useful*.

Surely, now you will no longer contend that Inoculation is a (y) *Gigantic Attempt to force the Direction of Events*, and an (z) *Insult offered to the Divine Providence*. You will, I hope, drop the Charge of (a) *Inhumanity* and *Tyranny*, which you bring against it; and forbear to censure the Person submitting to the Operation, as directed merely by a (b) *selfish Temper of Mind*, since in thus consulting his own, he consults likewise the Good of others. If indeed you are not entirely *enslaved to Biggotry*, you must renounce the *ill-grounded* Opinion you have taken up, and cease to call that, a (c) *hurtful Inven-*

(*) Page 30. (y) P. 11. (z) P. 11. (a) P. 13. (b) P. 13.
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tion, an (d) unsocial Quackery, an (e) inhuman Machination, a (f) sordid Mechanism, which so directly tends to secure the Lives of many.

Thus, Sir, have I gone through my Design, I have shewn that Inoculation abounds with many great Advantages and Securities, absolutely wanting in the Natural Small-Pox, and that it is not attended with any Danger or Inconvenience greater or even equal with it. This Practice has likewise appeared to be highly reconcileable with our Obligations to the Deity, and fully consistent with our Duties to our Neighbours and ourselves. *Nature demands, Reason advises, Religion allows it.* I should now dismiss the Subject, did not some Things occur to my View, which, if passed over unanswered, may perhaps be capable of imposing on weak Minds. The Things I speak of are, some Inconsistences in your Discourse, and Instances brought to illustrate, which yet bear no Similitude at all to the Matter in Dispute.

You call Inoculation, a (g) daring Presumption against the Deity; a (b) declaring, in Action, that we will none of the Almighty's Government: A (i) Resolution to wrest ourselves in every Capacity out of the Hands of our great Creator: Yet, after all this, you

(d) P. 13. (e) P. 15. (f) P. 17. (g) Page 9.
(b) P. 8. (i) P. 8.

confess,

confess, (k) were the *Advantages* of it, such as could not be had in the *Natural Way*, there would be Room to think more favourably of the *Operation*. For Shame, Sir, to think favourably, on any *Account*, of a Thing so *impious* and *wicked*; for it is not the *Success* attending *Crimes*, that will *justify* the *Commission* of them.——But farther, tho' the whole of your *Discourse* turns greatly on the *Unlawfulness* of the inoculated Person's attempting to take himself out of the *Hands* of the *Divine Being*; yet towards the *Middle* of it you inform us, (l) that *God expects* we should employ, in *Time*, and with *due Care*, the *various Means* provided for our *Security*.

But how extraordinary soever these *Contradictions* may seem, they are not more so than the *Instances* brought to strengthen your *Arguments*. — Your *Comparison* of the *Doctrine* (m) of *Transfusion* with that of *Inoculation* is unjust. In the *former*, a *large Quantity* of the *mixed Mass* of *Blood* was conveyed; in the *latter*, a *very small Part* only, of a *Peculiar, Distinct Matter*, separated from the *Blood*, and thrown out on the *Surface* of the *Body*, is used. The *former* was constantly observed to bring on *various Diseases* and *Death*; the *latter*, the *desired Disease* only, and that in so mild a *Manner*, as to *preserve* and *lengthen Life*; and I hope

(k) Page 21.

(l) P. 23.

(m) P. 10.

you will not *dare* to expect a *Check* on Inoculation from the *Civil Government*, when it is probably owing to *this*, that *Britain* enjoys the happy Prospect of future Comfort in the Royal Progeny.

Your second Instance is no less improper. *with great Gravity* you tell us, (n) *no one would ever set his House on Fire in the thought of saving it from being burnt down.* No one undoubtedly but a *Fool* or a *Madman* ever would: But many *wise Men* have destroyed a small Part of a Building, in order to save a much larger. So that, allowing your Position to be true, it has nothing to do with the Matter in Debate: To make this Instance hold, it is incumbent on you to prove that the same Symptoms in Degree, as well as Kind, attend, and the like mischievous Effects ensue, in the Artificial, as in the Natural Small-Pox. But the Contrary has been sufficiently shewn, and Inoculation proved not to be undergoing the same Mischief we would avoid.

But, not content with two Illustrations, you produce a third, still more singular in its Kind than either of the former. I mean that of a (o) *Broken Limb*. This is so *wild* and *extravagant*, that I am almost ashamed to give it a *serious Answer*. Could you, *bold Schemer as you are*, give us Reason to believe that the *Stamina* (I can scarcely

(n) P. 18.

(o) Page 24.

forbear laughing while I mention it) of a *broken Limb* were in-bred in our Constitutions; that there were very few Instances of Persons going out of Life, at any considerable Age, without having fallen into this Disaster; and that after the Cure, there was no Probability of a Repetition; it would surely be the Duty of a tender Parent to permit the Bone of his Child to be divided, by the most easy and and slight Means which human *Art* or *Compassion* could invent; at a Time when the most skilful Assistance was at Hand; at an Age when the Bone would be readily and easily reunited; the Deformity of the Limb prevented; no ill Consequences from Season or Constitution, and consequently little or no Hazard of Life, to be apprehended; rather than expose him to the Risque, of meeting with this Misfortune by violent and cruel Means; of an almost Impossibility of preventing the Deformity or Loss of the Limb; and at an extreme Hazard of Life, from a bad Habit or Accidental Indisposition, an unfavourable Season or advanced Age, an actual want of Help, or Distance from the Skilful. On one Hand, his Security would enable him to go manfully and chearfully through the Offices and Pleasures of Life; on the other, his continual Dread would deprive him of its Recreations and Health-

ful Exercises, and intimidate him even in the Prosecution of necessary Means to support himself and dependent Family. This is a *fair* Representation of the Comparison; the manifest Difference between the *Mangling* and *Mashing* of a Bone, and its suffering only a *slight Division*, with all the other Circumstances before-mentioned, are exactly verified in a Comparative View of the natural and inoculated Small-Pox. As you had stated the Case, it was in no Respect (q) *parallel*; but the *Thought absolutely ridiculous*.

Before I conclude, I think myself obliged to return you Thanks, among many other Discoveries in Physic, for the following remarkable one: (p) *That Adults, if of a good Constitution, and that not impaired by Intemperance or other Vices, have as good a Chance for their Life in the Natural, as Children can have in the unnatural Way, or perhaps a better*. This is to tell us, that an athletic Body, where the Blood is viscid, the Humours exalted, and the Fibres tense and rigid, is in a fitter Condition to meet with an inflammatory Fever, than that Constitution where the Fluids are mild, the Solids in a due state of Laxity, the Pores more open and diffusive, and, of Course, Perspiration, that great and best Cure of Fevers, so much more easily raised and maintained. But, un-

(p) Page 22.

(q) P. 25.

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fortunately for you, the Learned of the Faculty have ever observed Children of all others, to be most favourably dealt with in the natural Small-Pox; and it is generally seen, that Children inoculated have the Distemper still more lightly than Children in the natural Way.

Upon the Whole then it is plain, that you have been too much governed by *Prejudice*, and too little by *Reason*; that *Inconsistency* is your *Excellence*, and *Declamation* your *Talent*. In fine, never were so many Errors *jumbled* together in so small a Space, at least in any Work that has yet come to the Hands of,

S I R,

Your humble Servant,

Cant. Oct. 25.

1753.

N. BOLAINÉ.

